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VOL. IX. No. 2. JULY, 1930.

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TESTIMONIALS.

"DEAR MR. STYLES.—It is with the greatest pleasure that I am writing you to thank you for the kind attention and courtesy shown to me whilst under your treatment during my illness after an operation—which nearly cost me my life—for Abscess, ending in Fistula. When I came out of hospital I had a terrible wound in my side, which I was led to understand would never heal, as it was continually discharging purulent matter, but after I had been treated by you for some little time it healed up completely, and has kept so ever since—now just over 12 months—thanks to your valuable remedies.

"I am pleased to tell you also that I have been back at my work—that of Furnace Building—for six months, with only one break of two days through having caught a severe cold.

"My workmates say I am a marvel the way I get about and do my work after going through what I did, but I tell them if there is anything wrong with them—no matter what it is—they should go to Mr. Styles, the man who can put them right.

"You can make whatever use you like of this letter, as I have you, and you alone, to thank for my state of health as it is to-day. JOHN T. HALE.

"88, Rulton Street, Lower Gornal, nr. Dudley."

Cardiff.

Mr. S. writes:—"The doctor called yesterday, and said I had made an extraordinary recovery."

CONSUMPTION POSITIVELY CURED.

PROOF THAT IS THE TEST OF TRUTH.

The question whether dread consumption can be cured must necessarily ever come down to the hard test of evidence. Claims to cure consumption would be worthless unless backed up by positive proof. For a number of years I have specialised in the treatment of consumption and allied diseases, and below are set out a few examples of my work.

TESTIMONIALS.

I, WILLIAM JAMES ALLCOCK, of 161, Coltham Road, Short Heath, near Wolverhampton HEREBY SWEAR AND DECLARE as follows (viz.) that I have been definitely cured of Consumption by taking Medicine (guaranteed to be purely herbal) prescribed for me by Mr. Edwin A. Styles, Herbal Dispenser, Wolverhampton, that I had already suffered from the disease for three years, that I have previously tried—without success—other so-called cures (including prescribed Sanatorium treatment), and further that I was examined 7 months afterwards by a Fully Qualified Medical Man at Wolverhampton, and was informed by him that I was quite well, and that my Lungs were as strong as ever, and, therefore, I need not call there again, and although it is now 13 months since I had the treatment I have never felt any ill effects during the whole time. In fact, I have never felt better in all my life than I do at the present time.

(Signed) WILLIAM JAMES ALLCOCK.

Signed in my presence on the 22nd

October, 1925, at Wolverhampton.

(Signed) PRICE LEWIS

Justice of the Peace, Wolverhampton.

Mr. SCOTT, of Cardiff, writes:—"I had been ill for eight months, but continued my work (not knowing what was wrong) until at last I became too ill to walk, and had to take to bed. The doctor took a sample of sputum for examination, which proved to be 'positive,' and Consumption of the Lungs (Phthisis) was diagnosed. The doctor's only advice to my wife was 'feed him up,' and, when able, go to a Sanatorium.

"When I heard this, and realised the doctor could do nothing for me, I sent to Mr. Styles for his Remedy resolving to give it a month's trial, but I felt a difference after the third day, and the improvement continued.

I am now at my work again, and must say that I have not felt so well for years. The doctor says I have made an extraordinary recovery, that no one could tell from the condition of my lungs—that I had suffered from T. B., and that I am quite alright again. I am always pleased to recommend your remedy to any one who may be suffering like myself, and relate the whole history of my case should they desire."

"6, Clodien Avenue, Cardiff. ALEXANDER SCOTT."

ASTHMA AND BRONCHITIS.

A TREATMENT THAT CURES ASTHMA AND BRONCHITIS.

Do you dread the winter? Although you may not feel so well for years. The doctor says I have made an extraordinary recovery, that no one could tell from the condition of my lungs—that I had suffered from T. B., and that I am quite alright again. I am always pleased to recommend your remedy to any one who may be suffering like myself, and relate the whole history of my case should they desire."

The following is taken from a host of unsolicited testimonials received from grateful patients who have been restored to health, happiness and usefulness by Nature's sure and effective remedies as prescribed by me for the past 26 years:—

TESTIMONIAL.

On Feb. 11th, 1926, Mr. GEORGE SANDOZ, of High Street, Chasetown, near Walsall, wrote as follows:—"I have been examined by a local doctor, and he told me I am suffering from Chronic Bronchitis and Emphysema. I have a very distressing cough, and am very short of breath. Do you think you can prescribe any Herbal Medicine that would relieve the above complaints?"

On March 5th, 1926, Mr. Sedgwick again writes as follows:—"I enclose herewith cash for another bottle of medicine. My breathing is better, the cough is better too, and I have but very little pain in my right lung. I feel much warmer, and am not so afraid of the weather as I was, and my appetite has greatly improved. I commenced work again yesterday and got on well. I cannot find any words to express my gratitude to you for what you have done for me. Thank you ever so much."

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An Exponent of the Spiritual Philosophy of the Present Century.

No. 2,226—VOL. XLII.

FRIDAY, JULY 25, 1930

PRICE TWOPENCE

Original Poetry.

SIR ARTHUR CONAN DOYLE.

Midst roses red his soul passed on its way,
Midst smiles of sweet assurance that he lived;
He'd passed but to commence a longer day,
Of nought of good had his soul been deprived.

No dogma chained his romping soul to wait;
From here to there he passed as o'er a mark;
He knew that life eternal was his fate,
That heaven's light sprang instant from earth's dark.

He held this fact where others dared to hope,
He knew we speak with those man counts as dead,
That death's wide door gave life a greater scope,
And left a smile where dogma left a dread.

—FRANK SPEAIGHT.

MEMORIAL SERVICE

IN MEMORY OF SIR ARTHUR CONAN DOYLE,
HELD AT THE ROYAL ALBERT HALL, LONDON.

THE capacity of the famous hall was fully taxed on Sunday, July 13th, when nearly ten thousand people, both Spiritualists and non-Spiritualists, assembled to express their admiration of the life work of Sir Arthur Conan Doyle. The meeting was organised by the Marylebone Spiritualist Association and The Spiritualist Community, with the help of the London District Council and practically all the churches in London.

Mr. George Craze occupied the chair. On his left were Lady Doyle and family (Miss Mary Doyle, Mr. Dennis Doyle, Mr. A. Malcolm Doyle, and Miss Jean Doyle), while between Lady Doyle and her eldest son was a vacant chair, a silent reminder of the one whose work and sacrifice they were assembled to honour. On the Chairman's right were the various speakers, whilst the platform was beautifully decorated with hydrangeas and ferns. Mr. A. Armstrong, A.R.C.O., presided at the grand organ.

Punctually at seven o'clock the Chairman congratulated the vast audience on the privilege which was theirs in taking part in such a service. He congratulated Lady Doyle and family on the strength of their convictions and their courage. He was sometimes asked "What is Spiritualism?" It was a very simple thing. It stood for the Fatherhood of God and the Brotherhood of Man, for life beyond the grave, and for fraternity between the spiritual worlds and this. He read a message from Lady Doyle, thanking the company for the love and admiration which had brought them together. The message continued: "I have sat at my beloved husband's side at every meeting all over the world, and at this great meeting, where people have come with respect and love in their hearts to do him honour, his chair is placed beside me, and I know that in the spiritual presence he will be close to me. Although our earthly eyes cannot see beyond earth's vibrations, those with the God-given extra sight called clairvoyance, will be able to see the dear form in our midst." A telegram was read from Sir Oliver Lodge: "Our great-hearted champion will be continuing his campaign on the other side, with wisdom and knowledge. Sursum corda (Lift up your hearts)."

The audience joined very heartily in singing "The World Hath Felt a Quick'ning Breath," followed by a fervent prayer by the Rev. C. Drayton Thomas, and then the vast company entered into

TWO MINUTES' SILENCE,

which was followed by the chanting of the Lord's Prayer.

Mrs. St. Clair Stobart then read I. Corinthians, chap. 2, and followed this with a reading from the "Aquarian Gospel." Mrs. Stobart said it was fitting that she should read the words of St. Paul, as Sir Arthur had been called the St. Paul of the Gospel of Spiritualism on every continent.

The meeting was charmed with the rendering of Liddle's solo, "Abide With Me," by Miss Gladys Ripley. Her perfect intonation, clear articulation, and beautiful phrasing showed her to have perfect command of a voice that was sweet and mellow.



MRS. ESTELLE ROBERTS.

The Rev. G. Vale Owen said he had been associated with Sir Arthur for some ten years, and had grown to love him. In assessing the value of Sir Arthur's literary work the world seemed to have seized on the wrong book. Sir Arthur had always assured him that his best work was "The White Company," and as a sequel to that book he had written "Sir Nigel," picturing a fine Christian knight and a man of high devotion. He believed that was a picture of Sir Arthur Conan Doyle. He was essentially a home lover, and his world tours had meant sacrifice for him. He was there to express the gratitude of that company to Sir Arthur for all he did. The angel world would be richer for his coming, but we who would miss his bodily presence would be poorer here below.

Mr. Ernest Hunt said they were there to mark, but not to mourn, the passing of a famous man. Two days ago his body was buried amid scenes of peace, but they knew they had not buried him. He had worn his body out in the service of his fellow-men, until it drooped and dropped, and they had buried it in his garden in ground which had been truly consecrated by truth and service. His voice was silent, and his pen was stilled. That was the fate of all. "We shall all be changed in the twinkling of an eye." Our physical bodies are fettered. The reaper will set us free, and presently we too, like him, shall carry on midst

other scenes the tasks we did not complete here. We know Sir Arthur lives and works. The bodies of the so-called dead are buried in peace, but "their name liveth for evermore." Sir Arthur had written his message in the hearts of his fellow-men. He had altered men's lives, and the knowledge which he spread would be passed on. The earth is richer that Conan Doyle had lived in it. "Greater love hath no man than this, that he lay down his life for his friends."

The Rev. C. Drayton Thomas was pleased to bear his tribute to the memory of Sir Arthur Conan Doyle. He was a careful student. He experimented with caution until he proved that it was possible to talk with those whose bodies were dead. He was an alert intelligence with a deep sense of duty, and having ascertained the truth he felt bound to pass it on to those in need. He took to the platform, and soon became the leading figure in Spiritualistic propaganda. Many people regarded it as a great thing to be prominent on the platform and in the press, but Spiritualism had given Sir Arthur no place or power which he did not possess before he came to it. Such a position, however, meant thousands of letters from distressed persons, most of them answered by his own hand, and it meant every little-minded person coming to him with all their troubles and disputes, while he was accused, misrepresented, and vilified by many scores of correspondents, many of whom remained anonymous. And now he has finished his fight. He has gone to the other life. We miss him, but his fellow-workers behind the veil were still greeting him. During Sir Arthur's mission their ranks had been thinned. There were gaps to be filled, and he hoped amongst that audience there were those present who would feel the call. The call to Spiritualistic service can offer you nothing of material advantage. It can scarcely offer you a bare living. It will bring you the obliquy of your friends. There is always a Herod seeking the young child's life, but the things of earth are passing things. They had a cause worth fighting for. A revelation that extends beyond all others, and without which all others are incomplete.

After the singing of "Lead, Kindly Light," the meeting was addressed by Mr. E. W. Oaten, who said it was one of the privileges of his life to be associated with Sir Arthur Conan Doyle. He had first heard him speak on literary subjects about twenty years ago, and was Chairman of the first large meeting Sir Arthur addressed on Spiritualism in 1918. From that time there had steadily grown up a warm friendship, and he had no hesitation in saying that Sir Arthur was the biggest man in mind and heart that it had ever been his privilege to meet. His courage was never failing, and God's truth to him was a sacred trust. Although Spiritualism had been in this world for eighty years, the foolish statements which had been made by the press illustrated the fact that there was much work to do, for Spiritualism was still misunderstood. To the press, of course, it was largely a matter for scare headlines and sensational articles. It was part of the superficial veneer of the present day. Some of the statements which had been made by the press were humorous; many were merely silly. There was still a tendency to exploit even the sacred memory of the dead in order to make startling headlines, and it was the duty of Spiritualists to continue their work until even the press understood the basic principles for which they stood. Spiritualism was not a matter for sensationalism. It was a matter for patient examination and scientific analysis. Sir Arthur has now found promotion, and their thoughts went after him in one wave of gratitude for all he was and for all he did. Death was an incident in life.

"Earth ties must sever—
The cord of life be broken.
Dark seems to-day—
Bitter is the pain.
But not for aye
Our farewells are spoken.
Love lives always,
And we shall meet again."

He believed that Sir Arthur would do more work for Spiritualism in the next twenty years than he had done in

the last twenty. The chief has been promoted from the world of effect to the world of causation. Now we shall go ahead!

"I know no man," said the speaker, "who combined within himself all the virtues we associate with the British character. He possessed courage and bravery in the hour of trial; invincible optimism when skies were dark; constancy in love and friendship; loyalty to his country, faithfulness to his convictions; sympathy for the oppressed and downcast; admiration for the achievements of others; passionate devotion to truth; magnanimity to opponents; love for his fellows; faith in humanity, and reverence for his God. His was a most unselfish nature, which never wearied in well-doing. If he had a fault, even that had its virtuous aspect—he sometimes had too great a faith in the honesty of his opponents. I know no greater braver, gentler, kindlier man than Sir Arthur Conan Doyle."

"Peace! He is not dead—

He doth not sleep.

He hath awakened from the dream of life."

Mr. Hannen Swaffer next addressed the meeting. At the last Armistice Meeting he had seen Sir Arthur downstairs waiting to appear upon that platform. The day before he had been carried from a steamer, and the doctor had ordered him to bed. Yet he had come there a grey, broken man, to do his duty. He nearly collapsed, and he (the speaker) had feared that the end was near. He was treated by one of their healers, and braced himself up to appear on the platform of the Queen's Hall that same night, and then he was taken away to his bed. Less than a fortnight ago Sir Arthur had gone up the stairs of the Home Office to plead with the Home Secretary that mediums (who were the only persons who could comfort the bereaved and heartbroken) should not be persecuted under antiquated laws. It was his last duty. Within a week he had found promotion. There were many Doyles. There was the Doyle of the cricket field, who used to smile as he related how he bowled W. G. Grace twice in a week. There was Doyle the boxer, Doyle the traveller, Doyle the writer, and Doyle the dramatist. It had once been the speaker's lot to witness Sir Henry Irving playing "The Story of Waterloo," the best one-act play ever written by an English writer. Sir Arthur Conan Doyle's name would ever be associated with that. There was Doyle the inventor of Sherlock Holmes and Dr. Watson. And there was the greater Doyle—the Doyle who pleaded for justice for the men who while innocent had been made to suffer. It was due to the influence of Conan Doyle and G. R. Sims that the law of Criminal Appeal had been carried. There was the Doyle who appealed for Edalji and Slater. Yes, and there was even a greater Doyle than that—the man who in the hours of the war's despair carried to the women of the country the comforting knowledge that their loved ones were not dead—a fact which was based on evidence. It wanted a man of great courage, of great charm, a man who was beloved, to do the work Sir Arthur had done. When he was recently in Copenhagen the whole country was talking of Doyle's visit, and the greater half of each day Sir Arthur had spent writing letters in reply to the pitiful appeals from enquirers. They knew all about Doyle in Fleet Street. Recently big prices had been given for the autographs of famous men. Conan Doyle's autographs were everywhere. He had written thousands of letters with his own hand in the effort to lighten people's sorrows and soothe breaking hearts. He (the speaker) was there because he was certain that Sir Arthur still lived, and as a pledge that he in his turn would strive to right injustice and make the world a better place to live in. If we all do that man's earth will soon become God's heaven.

The audience joined in the singing of "Open My Eyes That I May See Glimpses of Truth," and Mr. George Crate said they were there to try a daring experiment. The pressure of psychic force on a sensitive in such a huge hall as that was very great. Mrs. Estelle Roberts was going to endeavour to describe some of the spirits she saw. Last year on the platform of the Queen's Hall Sir Arthur had urged Mrs. Roberts to "go on and to never give in."

Mrs. Estelle Roberts then proceeded to describe the spirit friends she saw. Some twelve descriptions were given in all, and in no single case were they unrecognised. Neither was there any question about a single particular given in connection with anyone present. We have not space to quote them all. The first was a young soldier about twenty-four, dressed in khaki, whose features and form were minutely described. He passed suddenly in 1916. He said that he had brought with him Uncle Fred, his brother Charlie, and his Auntie Lilian. There was an anniversary in the family within a fortnight. It would be the birthday of a brother. There was anxiety in the home environment, but no need for upset. The message given was, "What you are striving to do you have no need to worry about." The second was a spirit of a gentleman who wanted his daughter. He was named John Martin, and his daughter's name was Jane. When the description had been acknowledged Mrs. Roberts added, "He has brought your mother, Mary, with him, also your brother Willie, your sister Mary, and your sister-in-law, Elizabeth. They have also brought Annie and Mary. He tells me you are interested in music, and shows me a sheet of music. He tells me that there is a spirit with you of one of the great musicians. This spirit has been with you, helping you to write music. If you will continue the work he will influence you." All the facts in this case were immediately admitted. The next description was one of a lady standing by the side of a person in the audience. She was about fifty-five to fifty years of age, and said she had passed away by throwing herself under a horse. Her name was Emily Wilding Davidson. That lady has somehow made a promise to you that she would come here to-night. I think she told you through the planchette or ouija board she would be present." This was immediately recognised by the sitter as a suffragette with whom he had been politically associated some years ago, and who threw herself under the King's horse while the Derby was being run, and he acknowledged that he had received a promise that she should be there that night. In an interview afterwards he assured us that he had never seen Mrs. Roberts before, and he could have had no knowledge of his association with Emily Wilding Davidson. Another description was that of a lady of seventy years of age, with white hair, standing on the balcony. A detailed description was given. She was very thin before passing, and her death was due to pneumonia or bronchitis, or something connected with the breathing. Her name was Annie Barber. She said she had been trying to help the sitter in a crisis, and added, "Please do not attempt what you intend to do next week, or there will be a catastrophe. Whatever you do, come out and lock the door, and leave it alone." She brought with her Frank, Charlie, Arthur, and Uncle Ted. "The spirit tells me to ask have you felt any further effect of your leg. (Answer: "Yes.") I can give you a remedy. Apply at 42, Russell Square, and see one of our healers." All the descriptions were detailed, and the messages clearly given without confusion. As Mrs. Roberts finished her descriptions she went across to Lady Doyle and held a short conversation with her. She claimed to have seen Sir Arthur sitting in the vacant chair, and Lady Doyle assured us at the close that Sir Arthur had given her a message of evidential value which concerned an incident which had happened at her home that very morning, and could never have been known to anyone on earth outside the family. Lady Doyle refused to communicate the message to the press or the public. It was entirely a personal and confidential communication, but Lady Doyle asserted that it had satisfied her that Sir Arthur had been present in the home that morning.

The meeting closed with the singing of "God Be With You Till We Meet Again."

"The Daily Express" rightly classed this meeting as "the largest seance ever held in human history," and we must offer our congratulations to Mrs. Estelle Roberts for the excellence of her psychic work in the most difficult conditions it is possible to give a medium in which to work—an audience of over eight thousand, a large proportion of whom were not Spiritualists, strung up to a high pitch of expectancy. Through it all Mrs. Roberts remained cool

and collected, and it was evident to those who know that she was under strong spirit guidance.

And so ended a meeting which will have left its mark. As a fellow pressman told us the following morning, "It put God in Fleet Street all day Monday." We remember forty years ago a critic saying that Spiritualism was "in its coffin, with the lid nailed down." We can only say that, judging by this great meeting, it is the liveliest corpse we have ever seen.

BOURNEMOUTH.

CHARMINSTER Road Spiritualist Mission, Bournemouth, was filled with Spiritualists and admirers of Sir Arthur Conan Doyle at the Memorial Service conducted by Mr. Horace Leaf, F.R.G.S., on Sunday, July 13th.

After reading two of Sir Arthur's favourite passages of scripture, Mr. Leaf said that by his passing Spiritualism had lost its great champion, one who had used his outstanding name and talents unstintingly for an unpopular cause. It was characteristic of Sir Arthur to champion any cause he had believed to be important and true, without asking whether it was popular. He would go down in history as one who spared no effort and no means to right injustice.

The speaker said that he knew he was voicing the sentiments of the splendid congregation when he declared that they wished their departed brother happiness, prosperity and progress in his new world. He would use the words of another by saying that Spiritualists looked upon Conan Doyle's departure as enabling him more than ever to forward the cause he espoused, because he had passed from a world of effects into a world of causes.

After his address Mr. Leaf gave a number of evidential descriptions of spirits present, accompanied by messages of love and guidance, and often with the full Christian and surname of the spirit.

BRIGHTON.

On Sunday evening, July 13th, the National Spiritualist Church, Brighton, held a memorial service to Sir Arthur Conan Doyle, the speaker being Mr. H. Boddington. He spoke in sincere tones of the life and work of Sir Arthur, of his world-wide fame as an author, of his championship of unpopular causes, and dwelt at some length on his stalwart support of Spiritualism, and his financial sacrifices in trying to give psychic literature a more prominent place. The speaker also reminded his audience of the energy, enthusiasm, and determination which characterised the endeavours of the arisen one, and of his travels as a Spiritualist missionary in order to widen the borders of the movement. A silent standing tribute was paid, in which Sir Arthur, Lady Doyle, and family were remembered.

GLASGOW.

The Glasgow Association of Spiritualists had a very successful meeting on Sunday evening, July 13th. Tribute was paid to Sir Arthur Conan Doyle's work for Spiritualism and to his many sacrifices for the Cause. Included in the congregation were three reporters who had come to describe the meeting, which was very well attended. Sir Arthur's life of sacrifice was foremost in the minds of all.

JEWISH SOCIETY FOR PSYCHIC RESEARCH.

The eighth open meeting of the Society was held on Wednesday, July 16th, when Mr. Percy Hitchcock lectured and Madame Bishop Anderson gave a demonstration of clairvoyance. Immediately the meeting opened, the Chairman referred to the passing of Sir Arthur Conan Doyle, and reminded those present that Sir Arthur was amongst the first to encourage the formation of the Society. The meeting, as a mark of respect, stood in silence for two minutes.

Similar meetings were held under Spiritualistic auspices in all parts of the country on the Sunday immediately following Sir Arthur's promotion.

SIR ARTHUR CONAN DOYLE.

TRIBUTES TO A GREAT MAN.

IT WAS our sad duty last week to report the regrettable transition of our great leader, Sir Arthur Conan Doyle. Since his promotion we have received many personal appreciations of Sir Arthur's glorious work. We have now pleasure in publishing the following brief selection, which is itself ample evidence of the high esteem in which Sir Arthur was publicly held. His work for Spiritualism has especially endeared him to the hearts of many, and Spiritualist readers throughout the world will feel his physical loss:—

SIR OLIVER LODGE:—

A most lovable, large-hearted man, whose judgment sometimes ran astray, but who always acted for the best he knew. Champion of lost causes and impossible loyalties and heroic defeats: some modification of what Matthew Arnold said of Oxford may be applied to him. Was any person wronged or in danger, he rushed to the rescue, being rewarded occasionally with ingratitude for his pains.

No temporising with the Philistine: bold and uncompromising he entered the fray wherever it was to be found. His leading of that deputation to the Home Secretary was too great an effort at that stage; but if his death accelerates a change in the law he would think it abundantly worth while. Causes are not always lost when they seem so. Sometimes defeat is converted into victory.

ROBERT BLATCHFORD:—

Sir Arthur Conan Doyle was a brilliant author and staunch patriot; but the quality for which I most admire him is his moral courage. He was an intellectually honest man, and he was not afraid. What to him seemed true he stated publicly, plainly and emphatically. Pecuniary interest, caste prejudice, even the more dreaded ridicule never shook his inflexible purpose. If he felt it to be his duty to say a thing, he said it. A popular writer, he never allowed popularity to deflect him from a candid and firm adherence to his faith. "Truth, though the skies fall," might have been this brave man's motto. A prudent silence was a meanness of which he was incapable. If from beyond the veil he can manifest the survival of his undaunted soul he will have proved himself one of mankind's prophets. Like thousands more, I shall await in hope his evidential message.

SIR GILBERT PARKER:—

Sir Arthur Conan Doyle was a man of great literary skill with a scientific mind that became Spiritualistic. Like Sir Oliver Lodge and Sir William Crookes, both scientific, he held that it is only a step from this world to the next, and, smiling, he took the step. He gave his life for the Cause in which he believed, and the funeral in his garden, which I attended, had no gloom. His widow and his family were not in mourning clothes, and his "casement of life" was laid not six feet from where he worked every day. His Cause owes him a debt it can never repay in full—he has advanced it in all the world, "and his soul goes marching on."

F. J. CRAWLEY,

CHIEF CONSTABLE OF NEWCASTLE-ON-TYNE:—

Conan Doyle was to me a veritable St. Paul. He was unquestionably the greatest man I have ever met. He was the embodiment of all that was majestic, manly and courageous, yet his kindness and simplicity ever reflected. Looked at from whatever angle, I can find no fault in him. The highest society was open to him, but he sought the companionship of humble folk, and was the ever-ready champion of the oppressed. He spared no pains to carry conviction of the reality of the after-life, and his voice and pen were used with insistent fervour to that end. He left nothing undone. When on his lecture tours he always found time to give trenchant replies to adverse criticisms in the local press.

I had the great privilege of taking the chair at one of his lectures. I shall never forget the intensity of the appeal given by that rugged frame nor the humility and silent prayer which preceded the address. He was not proud of being regarded merely as the creator of Sherlock Holmes, yet it had publicity value for his great crusade, and, moreover, the stories emphasised as nothing else did the value of his accurate observation and deduction. We loved him perhaps most for his wonderful family life. What a father, husband and comrade! Taking the long view, and for all we know of the other side, his passing must redound to the still greater benefit of humanity.

J. B. MCINDOE, PRESIDENT OF THE S.N.U.:—

A gap has been made in our ranks which no one man amongst us can adequately fill. Sir Arthur Conan Doyle's eminence in literature, his qualifications in medicine, his great experience in psychic research, and his wide acquaintance of men and affairs, gave him a unique position amongst us. When we add to these the inspiring influence of his kindly personality, when we recall the courage, the zeal, and the enthusiasm with which he worked for Spiritualism, our sense of loss must be great indeed. But is he lost to us or to our Cause? Not while the memory of the man and his work remain to inspire; not while there remain amongst us those for whom he so often fought, and through whom he may now influence the trend of our thought. "His work is o'er. His work begun."

REV. G. VALE OWEN:—

For a quarter of a century Sir Arthur Conan Doyle's fame as a writer was world wide. This position he maintained to the end. For the last decade he has subordinated literature to the propagation of Spiritualism, and in doing so, as he told me, halved his earnings. That is what Spiritualism meant to him. We may leave a more balanced estimate of his character, for and against, to the future. At the present juncture we ask ourselves what lesson he has left us by his example. On June 27th he wrote me thanking me for a letter I had written to the press in his defence, adding that he hoped to lead the Deputation to the Home Secretary. Next day I received another, enclosing a message of especial interest from the Spiritual World. On July 1st he was with us at the Home Office—he was with us, but only just. I think we all felt that was the crowning effort and the last. It was; six days later he passed to the Higher Life. "Faithful unto death and selfless devotion to duty"—that is the lesson he has left us. May we be given grace to carry forward the great cause in the same spirit!

MAURICE BARBANELL:—

I shall always remember Sir Arthur, for on every occasion that he saw me, he would either pat me on the back or shake my hand and say, "You are doing a splendid work, my boy." Even when I saw him just outside the Home Office before he led the Deputation to Mr. Clynes (it was almost pitiful to see one of the world's greatest fighters hobbling along the street, leaning on Lady Doyle's arm), he stopped just to offer me a few words of encouragement. The world is much poorer now that he has left it, but we at least know that his influence is not lost. His transition should be the occasion of all who labour in the same cause reconsecrating their lives to its service.

ROSE CHAMPION DE CRESPIGNY,

PRESIDENT OF THE BRITISH COLLEGE OF PSYCHIC SCIENCE

A great and noble soul has left us in the passing of Sir Arthur Conan Doyle. As a public man he is an irreparable loss to Spiritualism and to literature. As a personal friend he leaves countless sore hearts who will miss his sympathy and inspiration. There are not many who, having arrived at the pinnacle of fame in worldly success, would have been as he was, ready to forego the full measure of reward in order to spread a truth for the benefit of mankind. He gave himself for others if ever man did, and although we

know he will carry on from the higher sphere the work so courageously begun here, his physical presence among us must inevitably be sorely missed for many years to come.

REV. C. DRAYTON THOMAS :—

When Sir Arthur, after years of careful inquiry, found a truth which changed for him the whole aspect of life and religion, he did not spare himself any labour which promised to bring that knowledge within the reach of others. And so, at an age when most men look for rest and leisure, he spent himself in public and in private to guide the bewildered and the sorrowing. Nor did he permit this special mission to limit his sympathies in other directions, but gave himself unsparingly wherever he could right a wrong or prevent an injustice. And now, followed by the gratitude of those whom he helped in their dark hours, and by the affection of his fellow-workers, this great missionary of Spiritualism passes onward to his reward. One recalls the words, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord." If the reward of faithful service is a position of greater opportunity, we may think of Conan Doyle as "Something far advanced in State, and that he wears a truer crown than any wreath that man can weave him."

ERNEST A. KEELING, A.N.S.C.,

PAST-PRESIDENT OF THE S.N.U. :—

The "Torch Bearer" has gone to his reward. It is impossible to estimate the value of the service rendered to the Cause of Spiritualism by Sir Arthur Conan Doyle, but it is certainly true that his work will go down in its history as the outstanding feature of the times. His unflinching advocacy of the "Vital Message" in many countries has been the means of raising the prestige of Spiritualism and awakening interest in the minds of thousands of people, many of whom have convinced themselves of the truth of spirit communion. So fine an example should be an inspiration to all to join in completing his unfinished task of freeing mediumship from the stigma of vagrancy.

HELEN A. DALLAS :—

Although I have not had the privilege of personal acquaintance with Sir Arthur Conan Doyle, I would like to join with others in expressing my respectful admiration for his fine courage and self-sacrificing zeal in testifying persistently, through so many years, to the truth of survival and the reality of the spiritual world.

STANLEY DE BRATH, M.INST.C.E. :—

It is difficult to express one's real feelings at the passing of so great a man. Wherever he went, crowds went to his meetings, and came away impressed. In France he was made Hon. President of the International Spiritualist Federation. It is curious that so many of his obituary notices should ignore these activities, and should base his fame on his detective stories. His own estimate of the relative importance of his missionary work is well expressed by his statement that there are three events of supreme importance to the world at large: Jewish monotheistic morality, the teaching of Jesus, and Modern Spiritualism, which explains the former two. Modern Spiritualism is not the hole-and-corner sect that small minds could wish to make it; it is true philosophy, and its great work is still to come. May he in his new life take a share in its progress and triumph. "Magna est veritas et praevallebit."

ESTELLE W. STEAD :—

Sir Arthur,

We salute you!

Noble soul.

Grand worker.

True friend!

Called to Higher Service, your inspiration will be with us still, urging us on to greater endeavours for the Cause you loved and fought for.

REV. CHARLES L. TWEEDALE :—

Sir Arthur was a great missionary, and a whole-hearted champion in the cause of spiritual truth, and has gone to his glorious reward. "They that turn many to righteousness shall shine as the stars for ever and ever" (Dan. xii. 3). From what I have already received, I know with certainty that he will be as active for the truth in "the life of the ages" as ever he was in the days of his earthly pilgrimage.

J. ARTHUR HILL :—

When I think of Sir Arthur Conan Doyle, three incidents come to my mind, all very characteristic of the man. During the war he was speaking in Bradford, and came to have tea with us. He produced a small paper package, which he handed over with a remark about the scarcity of sugar. It contained his own ration, lest our supplies should be short. On another occasion, when I was lecturing in London, he was my chairman; he had had a hard day, having attended several meetings already, but he felt it his duty to fulfil his engagements. He left early, because Lady Doyle had had a fall, and he was anxious about her. Thirdly, I once praised the Sherlock Holmes stories to him; he smiled rather wistfully, saying, "I am glad if they have amused people, but I should like to be remembered by my more serious work." These incidents show his thoughtfulness for others, even in small matters, and the fundamental seriousness of his genial nature. All who knew him will feel that they have lost a friend. My own acquaintance with him was slight, but it made a singularly deep impression. His energy, his fearless championship of whatever seemed right and good and true, his buoyant and wholesome mind—all combined to make up a personality which one could not forget. He was one of the finest souls of his generation, and deserves his promotion. We shall miss him, but his memory should be a stimulus and an inspiration.

—*

TRANSITIONS.

DR. GAVIN B. CLARK.

By the transition of Dr. G. B. Clark, one of the very few remaining links with the older school of Spiritualists has been broken. Born and brought up in Glasgow, he soon broke away from the Evangelicalism in which he had been reared, and early in his career as a medical student became an avowed Freethinker.

Early in the sixties an anonymous pamphlet, "A Narrative of Facts Observed," resulted in the formation of circles in Glasgow, and one of these Dr. Clark joined. It included Hay Nisbet, the friend and publisher of David Duguid, and Andrew Glendinning. From it in 1866 sprang the Glasgow Association of Spiritualists. Neither singing nor prayers were engaged in at these early circles. The atmosphere was a coldly scientific one. Dr. Clark was the first Secretary of the Association, and at his death was, I think, the one remaining original member. Lord Lister was at that time in the early stages of his historic work on antiseptic surgery, and Dr. Clark, along with Dr. Abraham Wallace, was among the band of his students who followed Lister from Glasgow to Edinburgh University in order to continue their studies under him. At Edinburgh Dr. Clark was one of the founders and first President of the Edinburgh Psychological Society, formed to study supernormal phenomena. Robert Louis Stevenson was its first Secretary. Setting up as a medical man in London, he rapidly built up a lucrative practice, from which he retired to enter politics, becoming M.P. for Caithness in 1885. Though not latterly attached, so far as I know, to any Spiritualist organisation, and taking little interest in the religious side of the movement, his advice and help were always available and were of great value and help to those of us who consulted him as to the removal of our civil disabilities. He never wavered in his conviction as to the reality of our phenomena and the proofs they afford of man's survival, and during recent years spoke with no uncertain voice in Glasgow and Manchester.—J. B. MCINDOE.

NEWSY NOTES.

THE GREAT TOPIC.

Spiritualism is in the headlines again. Never since the visit of the Crandons in December last has there been so much publicity, and the new "boom" surpasses even that. Lady Doyle and Mrs. Estelle Roberts have been interviewed and re-interviewed, and very fairly reported. The Dean of Durham has confessed himself a Spiritualist, "heart and soul." The "Manchester Evening News" has asked its readers to send it accounts of the experiences which have convinced them of Spiritualism's truth. A case concerning the will of the late Dr. Abraham Wallace, in which references were made to his Spiritualistic investigations, has received columns of publicity. Nearly everyone is, in fact, either writing, talking or reading about Spiritualism. The new revelation has found a permanent place on the map.

THE OPPOSITION.

Of course there has been the usual meek bleat from the opposition. Mr. James Douglas has asserted that Spiritualists live by faith. "They are no different from the members of other religions. They thrive on faith," he says. It was not faith which convinced men of the type of Conan Doyle that Spiritualism was true. There are many Spiritualists who, prior to receiving communications from the other side, were total Agnostics. Was it faith, I wonder, which convinced them? "The Express" seems to confuse Spiritualism with the old, orthodox faiths which live on theory. But Spiritualism is not primarily a faith—it rests on demonstrated fact, and has a scientific body of evidence upon which to stand.

CONTRASTING VIEWS.

Alarmed at the success of the Spiritualist service in the Albert Hall, at which 10,000 people attended, Bishop Barnes came forth to defend his retarding faith. "Spiritualism is a fantastic belief," he said, but Lady Doyle, courageous and smiling, took him to task, and we heard no more. The bishops do not seem to agree. Bishop Weldon confessed himself sympathetic to Spiritualists' claims. "I am not a Spiritualist in the sense with which Sir Arthur Conan Doyle invested the word," he said, "but I am heart and soul a Spiritualist as opposed to a materialist." He believes that Christianity does not dispute the Spiritualists' idea of survival. "To me," he adds, "communications between the dead and the living are not impossible. They are not even improbable. Sir Arthur Conan Doyle knows now what he could never have known before—the verity of faith to which he devoted, amid grave misunderstandings, the closing years of his life." Bishop Weldon is frank. He is unlike his colleagues in many aspects. He says fearlessly what he thinks, and deserves congratulation for it.

THE HANDICAP.

The "Daily News" is thinking of the "Spiritualism on Trial" symposium which was conducted in its columns in 1928. "No new light of any kind has since been thrown on the subject," it says. "Not one new fact has been revealed." We are supposed, I think, to take this as a reflection upon Spiritualism. But to me it has quite a different significance. New facts, in Spiritualism, can only be obtained through mediumistic experiments. Does the "News-Chronicle" know that mediumship in this country is definitely illegal? It would not be the Spiritualists' fault that no new facts had been discovered, even supposing that were the case. In the eyes of the law, mediums are "rogues and vagabonds." In reality they are the greatest comforters of humanity.

AN "OCCASIONAL" LAW.

Whilst Mrs. Roberts was giving her remarkable display of clairvoyance at the Albert Hall meeting, she could have been arrested by the police as a vagabond. But amongst the vast audience of 10,000 people there were many hundreds of Spiritualists and many more sympathisers. The

police did not dare to take action at that meeting, although they knew that Mrs. Roberts was about to break the law. Yet, in a few weeks time, they will haul into court some unknown and obscure clairvoyant who will be either fined or sent to prison. She will have given her description to a policeman's wife, who will have deliberately aided and abetted her. Ten thousand people will not have overheard the conversation. Not even a single Spiritualist or a fair-minded citizen will have been present to defend her. She will be probably prosecuted on the police woman's evidence, for in England clairvoyance is alas! occasionally illegal.

"JIM CROW."

The "News-Chronicle" has resurrected some of the opinions voiced by famous persons in its symposium on Spiritualism in 1928. Amongst these I read one from Lord Beaverbrook. "I consider that the claims of the Spiritualists is not proved," he wrote. "I was once strongly urged to go to a seance, and I went. What purported to be the voice of Lord Northcliffe spoke to me. I understood it to advise me not support Mr. Baldwin at any cost. What proof was there in all this that it was really Lord Northcliffe speaking?" The "News-Chronicle" reprints this without a word of comment.

BEAVERBROOK A SPIRITUALIST?

Has Lord Beaverbrook since become a Spiritualist? That was the thought which ran through my mind as I read the message. Had he acted upon this message, or was it merely the impression it had left upon his subconscious mind? At any rate, in his present dealings with Mr. Baldwin, Lord Beaverbrook is acting upon Northcliffe advice. I am left wondering as to what has really happened. I only know that his lordship received a message and, as subsequent events have proven, a very true one!

ABOUT "JOHN BULL."

"If you see it in 'John Bull,' it is so." That was once the slogan of the famous sensational weekly. "John Bull" has always had a weakness for Spiritualism, knowing that its readers were interested in it. When a few months ago it asked its readers for letters on "After Death—What?" the opinion of everyone except a Spiritualist was printed. I said at the time that I wondered whether it was a fact that no letters had been received from Spiritualists. When several readers wrote me stating that they had written "John Bull" presenting the Spiritualistic case, I suggested that this side had been suppressed. Then the Editor wrote to correct me. "By a pure inadvertence," the Spiritualists had been overlooked, he said. Now, "John Bull" is printing attacks on famous mediums in which a journalist purports to have a sitting, and nothing but nonsense comes through. The writer has not even the courage to add his name. Is this due to "a pure inadvertence" also, or was it a carefully selected case out of many? We are not told!

"THE EMPTY CHAIR."

"The Empty Chair" at the Albert Hall meeting a fortnight ago is not the first to have been dramatically filled. Years ago, when Lord Northcliffe died, the "Daily Mail" sent to his funeral "The Empty Chair," which it thought would always remain unoccupied. One of Northcliffe's trusted editors, now a famous dramatic critic, was, however, destined to set out in search of Northcliffe's spirit. His book, "Northcliffe's Return," tells the story of how the chair came to be filled. The "Manchester Evening News" after Conan Doyle's funeral, "There are many Empty Chairs." Yes! Only the medium has the power to fill them.

AN AMAZING BEWILDERMENT.

"The Church Times" remains true to tradition. Writing of Sir Arthur Conan Doyle, it says: "It is one of the most amazing bewilderments of human nature that a man who rejected the assertions of the Christian Creeds, justified by centuries of human experience, should have found solace in the 'bizzareries' of mediums." To the

child of four it is most bewildering and amazing that anyone should be able to tell the time by the face of a clock. When it grows up and develops a little intelligence it soon learns, however, to do the same. Perhaps when the "Church Times" grows up and re-adjusts its childish views (for its theology is still a century behind the world's thought) it, too, may find its present problem less bewildering. But it will have to "speed up" a little, else it may not get the chance. The world soon loses its patience. It will not be kept waiting.

SMILE AT DEATH.

If Sir Arthur Conan Doyle's funeral has left any impression upon the general public at all, it is surely that death need not necessarily be accompanied by gloom. At that funeral mourning seemed out of place. The ceremony and the people were both cheerful. And why, after all, should Spiritualists mourn? There is no sting in death now, no fear of transition. Years later the world will remember how much it owes to Lady Doyle and her family for their great courage and example. Funerals, like aeroplanes, will soon lose their horrors. There was a time, not so long ago, when motor cars were viewed with horror when they exceeded twelve miles per hour. We should smile did they suddenly revert to that speed again to-day. Soon, too, the world will learn to smile at death, even as Conan Doyle did. And the world will be a brighter place in consequence.

SIR ARTHUR'S LAST SPEECH.

WHILE leading the Deputation to the Home Secretary on July 1st, Sir Arthur made this speech. He said:—

MR. HOME SECRETARY AND GENTLEMEN,—

We are, as you know, a Deputation representing a considerable body of people—an increasing body I may say—who feel that Mediumship, whether from a scientific or a religious aspect, deserves to be treated very seriously. We realise your difficulties in dealing with the matter. Fraud and tricks are the difficulties, and are the greatest enemies we can possibly have. I assure you, and my words will be corroborated by the experienced Spiritualists present, that the real medium and the honest medium is in an enormous majority, and that these people are decent citizens who shed around them such an atmosphere of human comfort and consolation, and also a religious assurance, as no other body in the whole community does. I do not think that the most busy medical man or the finest workman can succeed in giving more happiness to the human race than a competent medium. These people, who are very delicate and sensitive creatures, are living always under the shadow of the police, and I would ask you, because here is a matter in which you can personally be of much help to us, to consider for the moment the administrative way in which the police act in these matters. It is always in the same way. They send policemen and policewomen disguised to the medium, who pretend to be in trouble, and ask for consolation, and then they take out a summons against the medium. That is being an agent provocateur, and the act, like the word, is not English; it is against all our feelings and traditions.

Just consider what the effect upon the public would be if there was criminality in the park, and it was shown that the police had connived at the immorality; that would be an exact parallel with what occurs with us. Apart from those changes, which will be presently suggested, in the law, if you were to send word to the different Chief Constables from your honourable position, asking them in future to let the public who are aggrieved take action, and the police not to lay traps in this questionable manner, we think that you would go a long way towards alleviating the grievances from which these people suffer. I am not here to talk at any length for several reasons, but I hope by dropping that into your mind something may come of it.

CONAN DOYLE AND HIS 'MESSAGES.'

By JAMES LEIGH.

DESPISE the touch of sensationalism which characterised most of their articles, the newspapers of this country dealt with the death and funeral of Sir Arthur Conan Doyle in an admirable way. Their references were both encouraging and sympathetic. But, as was to be expected, there was one fly in the ointment.

It was inevitable, perhaps, that so-called Spiritualist mediums should, immediately after Sir Arthur's transition, rush forth to claim that they had already had communications from him. These claims came from all parts of the world. Even in public circles under Spiritualist auspices, "mediums" have arisen to speak under Sir Arthur's inspiration. Messages came from Paris, from New York, from all parts of the world, and it was a relief to many when Lady Doyle issued a statement in which she said that, without her own confirmation, communications of this type should be ignored.

We were told that Conan Doyle was with Joan of Arc and Cleopatra, and that he was living amongst roses and was happy, whilst all the time, as every experienced Spiritualist knew, the great fighter was quietly recuperating after his many battles, and preparing to meet Lady Conan Doyle.

The Rev. Charles L. Tweedale received a different type of communication. Whilst holding a circle, a spirit friend came to him with a message from Doyle, but Sir Arthur did not make his appearance in person. The message was very similar to what we should have expected Sir Arthur to say. At the Albert Hall Sir Arthur left us in no doubt and completely satisfied Lady Doyle and many in the great assembly that his presence there was a reality. But he did not come back for the world. His message was for his family.

The public may well become agitated, however. It reads Sir Arthur's many "communications" and sits down to wonder. And if it forms an adverse opinion of Spiritualism it cannot be blamed. "Where is Sir Arthur now?" it asks. He is in the spirit world, and still very near to us. He has so far communicated with earth at least on one—perhaps two—occasions, but he cannot but view with contempt the mass of sensationalism which some people have wound round his death.

It is not like Doyle to do things in a hurry. When he has gathered sufficient strength and has selected a suitable medium, the world will not doubt his survival. He will give it no chance.

IN MEMORIAM: SIR ARTHUR CONAN DOYLE.

THE world is poorer, for a gallant soul,

Stout friend, and champion of the sore oppressed
Has run his race, has reached his final goal,

And full of honour entered into rest.

On earth he won well-merited renown,

No page that could offend, no trap for youth;
And adding to the lustre of his crown,

His heart was fearless in the quest of truth.

His mind was vigorous, healthy, lofty, pure,

Soaring above the sordid and the base;

His work a monument that shall endure,

His life an honour to the human race;

Indeed, "a very perfect, gentle knight,"

Whose memory we can cherish with delight.

Burton-on-Trent.

JUNIOR.

FROM THE MEMBERS OF THE BELPER SPIRITUALIST CHURCH.—"We are very sorry to hear of the passing of one of the stalwarts of our glorious Cause, Sir Arthur Conan Doyle, and wish to convey our deepest sympathy and condolence to those left behind. We wish our dear brother bon voyage. We have no doubt he will still be interested in the Cause he so much loved."—H. W.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

PRICE TWOPENCE.

POSTAGE ONE HALFPENNY.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY, LIMITED,

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

Where all Business Communications should be addressed.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD:

One Year, 10/10; Six Months, 5/5; Three Months, 2/9 post free.

Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.

Cheques and Drafts should be crossed "— & Co." and made payable

to THE TWO WORLDS Publishing Company, Limited

Bankers: Williams Deacon's Bank (Corn Exchange Branch)

"The Two Worlds" can be obtained of all Newsagents.

The Editor will not undertake to be responsible for any rejected MS., nor to return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JULY 25, 1930.

SPIRITUALISM IN THE COURTS.

THE press has given publicity to an action in the Probate Courts, in which the last will and testament of Dr. Abraham Wallace was contested by his family on various grounds, one of which was that he was a Spiritualist, and was suffering from delusions. It appears that there were two wills, and the court found for the former one. The later will was ruled out purely on the technical ground that it was not properly witnessed, as the signature to the will was not affixed in the presence of the witnesses, and they were not informed by the doctor that it was his signature. Lord Merrivale from the Bench laid it down that the evidence clearly proved that Dr. Wallace was of sound mind, memory, and understanding up to within a few days of his death. There could be no doubt, he said, that both wills were in his own handwriting, and that the signature to the wills was his. The later will was lost purely on the technicality that it was not legally witnessed. Since the press have called attention to the case, it is as well that the exact facts should be recorded.

In the course of the case one or two things emerged. Dr. Richard Julian George (Medical Officer of Health for Paignton) gave evidence that he had several interviews with Dr. Abraham Wallace, and found him both "sweet, capable, and strong minded." Dr. Wallace had never told him he was a Spiritualist, and did not discuss the matter with him. If Dr. Wallace had told him that he had received messages from his dead wife, he would have believed him. He thought his judgment was to be trusted. Asked if he was a Spiritualist, Dr. George said, "I have studied it a little, but I do not pretend to understand it." Asked if he believed that spirits could bring messages, he said "I do," and added, "Let me say that if every student of psychical research is going to be branded as suffering from delusions, and the courts are going to uphold it then I can only say that we are coming to a serious state of things." Some of Dr. Wallace's diaries containing notes of seances were handed to the Judge, who said they were well and clearly written in Pitman's shorthand, and showed the doctor to be capable of clearly expressing himself. Subsequently the parties to the litigation mutually agreed to a verdict for the first will, but Dr. George's statement is a very clear expression of an opinion which deserves to be stressed.

Every science starts with a chaotic mass of phenomena, and only by study and analysis can that mass of phenomena be reduced to order, and the laws underlying them be formulated. The modern science of astronomy is undoubtedly the outgrowth of the ancient study of astrology. The modern science of chemistry has grown out of the old conceptions of alchemy, and no one will claim that either of these sciences is yet complete. Similarly the new science of psychology has undoubtedly been helped by a close

study of psychical phenomena. The crystallisation of observed facts into a system of orderly science is a slow growth. Every science must have its pioneers, and these pioneers are subject to ridicule and foolish accusation, but they are the cream of the world's thinkers. To brand a man as suffering from delusions because he undertakes the study of a new science is folly and bigotry of the worst kind.

Fifty years ago there is no doubt the Courts would have found that a man who was studying psychical phenomena was in the very nature of the case unbalanced. To-day there is little chance of the Courts upholding such a claim. Psychic science has been put upon the map. Out of the chaotic mass of phenomena produced through mediumship and psychic faculty, order is gradually being established. What the scientists call methodicity (that is, methods of manifestation) are being traced, and within a few years the pioneers of psychical research will be looked upon as some of the world's heroes. Simpson and Symes, who were associated with the early discovery of chloroform, Harvey, who discovered the circulation of the blood, and many others of the earth's benefactors, were ridiculed in their day, but history has assessed their real value, and Dr. George undoubtedly gave expression to an opinion which must steadily grow, when he said: "If every student of psychical research is going to be branded as suffering from delusions and the Courts are going to uphold it, then I can only say that we are coming to a serious state of things."

15, Buckingham Palace Mansions,
London, S.W.1.

Lady Conan Doyle and family wish to express their deep and most grateful thanks to all the known and unknown friends who have written sympathising with them in their great sorrow. They also wish to thank all those who sent such lovely flowers.

The number of letters and telegrams has been so enormous that it is impossible to answer them at present.

Lady Conan Doyle desires to say that the innumerable expressions of admiration, respect, and love for her beloved husband, which have been pouring in, and still continue to do so, from every quarter and from all countries, have brought comfort to her and her children.

There was one other fly in the ointment. It seemed to us that the counsel for the defence needlessly went out of his way to attack a well-known medium, whose mediumship is known throughout the whole realm of psychical research. That medium was in court at the disposal of the counsel who attacked him, but it appeared to us that counsel was afraid to put him in the box, and preferred to blackguard him without giving him an opportunity to reply. His neglect to specifically withdraw such allegations, while judicially allowable, seem to us to be lacking in that code of British honour which should be extended to a defenceless man. When a man is attacked, British justice would demand that he should at least be allowed an opportunity to defend himself, but then, as the late Sir Henry Hawkins is reputed to have said, the buildings in the Strand are the "law courts, not the courts of justice."

Lord Merrivale, however, showed by his attitude and occasional interferences, that he is a worthy and capable judge, who is impressed by evidence only, and not by forensic eloquence.

CURRENT TOPICS.

A WONDERFUL
PRESS
TRIBUTE.

There is no gainsaying the fact that, largely as the result of the transition of Sir Arthur Conan Doyle, Spiritualism has been on the map and in the press during the past few weeks to an extent which has never been equalled, and it is but fair to the press to say that with few exceptions they have treated the subject seriously and with dignity. Their changed attitude in the last few years is not only a tribute to the work which Spiritualists have done, but is an evidence that the sincerity of Spiritualists as a whole is producing its effect. It is, of course, true that the subject of Spiritualism is attracting the attention of scores of thousands of people in this country, and even the popular press cannot ignore the opinions of its readers. One cannot walk through Fleet Street to-day without becoming convinced that pressmen themselves are taking the subject seriously, and there are few papers to-day which have not someone on the staff who has some personal knowledge of psychic phenomena and Spiritualistic teaching. The transition of Sir Arthur was, with few exceptions, treated with the greatest seriousness, and throughout the extensive publicity of the last few weeks there has scarcely been a sneer or an innuendo. There have been a few attempts to anticipate the possibilities of his return, which implied ignorance of the period of restfulness necessary to anyone who dies, but in the main we can congratulate the press upon sinking all levity. There has never in the world's history been any single man in literature or science whose passing has attracted so much attention in the press. It was a tribute not only to the greatness of the man but to the popular place he held in the public mind.

THE ROYAL
ALBERT HALL
MEETING.

From reports to hand we find that practically all the Spiritualist Churches in the country marked the transition by standing in silence on Sunday, the 13th, and from many platforms very high tributes were paid to the wonderful work which he has done for the movement throughout the past fifteen or sixteen years. There were over a hundred floral tributes at the funeral, many of which came from the leading Spiritualist organisations, and the Memorial Meeting at the Royal Albert Hall (at which more than a thousand people were turned away) was indeed a soul-moving gathering. Sir Arthur, who had a keen eye for dramatic effect, was not slow to take advantage of the position, and through Mrs. Estelle Roberts he satisfied Lady Doyle and the family not only of his presence there upon the platform, but of the fact that he had been in the home that morning. The "Daily Express" characterised the meeting as the largest seance ever held in human history, and we certainly have never heard finer clairvoyance than Mrs. Roberts gave on that occasion. One pressman remarked on the following day: "The meeting has put God in Fleet Street to-day."

FAITH V.
FACTS!

By pen and voice Lady Doyle has not been slow to take up the weapons which Sir Arthur had to lay down, and with letters to the press and interviews with pressmen, she has had a very busy time. The "Daily Express" published a statement from her pen which was distinctly a challenge to the Churches. The fact seems to be that the public are losing their interest in the Churches, and are seeking for truth in other channels. It is not our place or desire to criticise the Churches, even though we frequently reply to their criticism of ourselves. In so far as the Churches have aided the moral well-being of the people, and endeavoured to keep up the standard of human life, they have been doing useful work, but in these days, when men are concerned far more with facts than theories, no Church can hope to live which rests its position upon beliefs and faith alone. Whatever else may be said about Spiritualism, it truly gives a basis of fact to the individual upon which his faith in God and in the laws behind the universe can be securely and soundly based and despite

the assertion of Mr. James Douglas that in the ultimate analysis "the position of the Spiritualist rests on faith" there is all the difference in the world in having ideals which rest solidly upon demonstrable facts, and having a blind faith which merely amounts to credulously believing everything you are told on no better authority than someone else's word. The time is coming when every individual will have the possibility of being himself conscious of the existence around him of a greater world than this, for the psychic consciousness of the race is developing, and is an increasing factor not only in disturbing old beliefs, but in giving actual access to the facts of spirit life.

THE
PROGRESSIVE
PATH OF
INVESTIGATION.

There is one phase of the problem which seems to have been overlooked both by the press and the critic. It is continually suggested that Spiritualism consists of paying visits to mediums. It does not! Investigators by visiting mediums may receive communications of evidential value, but that is merely the elementary introduction to the subject. Such communications generally produce evidence of facts which must be quite unknown to the medium, and therefore are themselves the evidence of the medium's honesty. But something else is true, and it is important. While the early investigator may go to mediums, or may go to Churches in search of evidence, he does not continue his investigation long before he begins to develop WITHIN HIMSELF a psychic faculty which enables him to secure his own communications. We think it would be true to say that fifty per cent. of the people who call themselves Spiritualists are THEMSELVES conscious of spirit influence. The psychic faculty begins to develop within them, and they are capable of getting their own communications when alone. It is not the practice of experienced Spiritualists to visit mediums. That is the function of the investigator. The Spiritualist has got beyond that, and we look forward to the time (which surely must come) when every man in the seclusion of his own home, without the interference or assistance of any outside earthly party, will be conscious of spirit presence and spirit guidance.

THE VALUE OF
PERSONAL
APPREHENSION!

An illustration of this is supplied by Mr. R. Saunders-Clark in a letter to the "Daily Express." Mr. Clark is one of the youngest flying men in the world of aviation, and he says: "Although one of the many millions who have received these messages from the other side, I can claim that during my flying career alone I have been warned by the direct voice of a spirit not to fly a certain machine, which was later found to be defective. I have several times received messages while actually in the air during fog and low clouds, etc. They have been of inestimable value to me. I would add that on each occasion I have followed the advice given, and circumstances have proved that my action was justified. Once in the Midlands I had my course given to me when I was lost in thick fog, and it brought me bang over my destination. Are these messages trivial and valueless? They may be so to others, but as Lady Doyle and Mr. Swaffer so wisely remark, they are certainly not trivial to the recipient of them." There are tens of thousands of people who could testify to similar effects without the aid of any medium or any circle, and it is upon such evidence (which continually grows) that Spiritualism rests, and will rest securely.

AN
IMPORTANT
ADVANCE.

We are pleased to hear that the Marylebone Spiritualist Association have come to an arrangement to take the Queen's Hall for their Sunday night gatherings in future. Their tenancy begins on Aug. 10th. The Association has been at the Aeolian Hall since September, 1921, but owing to the fact that the building has been sold, it has become necessary for them to find new quarters. The taking of the Queen's Hall is a tremendous undertaking, and will entail considerable expense, but we believe their optimism will be justified. They will, of course, have a difficulty in filling the platform, for not many people

have the necessary voice to be heard in such a hall, even when they have the platform ability to present Spiritualism to the public in good form. Here's to their success.

SIR ARTHUR'S RETURN!

A REMARKABLE PHOTOGRAPH.

MR. WILLIAM HOPE, of Crewe, is a medium whose powers as a psychic photographer have brought untold consolation to thousands of bereaved and saddened hearts. Now through his mediumship Sir Arthur Conan Doyle has been able to present unmistakable proof of his survival. Amid the mass of incoherencies which have been termed "messages" from Spiritualism's promoted leader, has at last come evidence.

Sir Arthur passed away at his home at Crowborough on Monday morning, July 7th. On July 14th, a fortnight afterwards, he appeared in a spirit photograph. The sitter was the Rev. Charles L. Tweedale, Vicar of Weston, near Otley an authority on psychical research and the medium Mr. William Hope. Test conditions were observed and below the Rev. Tweedale tells the story of how the experiment was conducted:—

"I took a new, unopened packet of plates loaded the slides, and signed the plates myself," states Mr. Tweedale. "I carefully inspected the camera, lens, slide and background. After loading the slide I put it in my pocket, and proceeded to the camera, and thence back to the dark room after the exposure, where I developed the plates myself. Mr. Hope was never allowed to touch them or place his hands over them.

"Four plates were exposed and two bear clearly recognisable pictures of Sir Arthur. On the first plate are four faces in cloudy banks of ectoplasm around my head, upon which one face is partly superimposed. They are all pictures of the same person, and two of them are clearly recognisable as pictures of Sir Arthur, the drooping moustache and bold, upward sweep of the hair on the right being plainly apparent.

"After the exposure and development of the first pair of plates a remarkable thing happened. Seeing that the faces were in a cloudy band of ectoplasm and that one was superimposed on my own head, before the second pair of plates were exposed I cried aloud the moment before the exposures were made: 'Will the manifesting personality please take care not to show up on my face?'

"On developing these exposures I found that the face had left the ring of ectoplasm above me, AS REQUESTED, and shroun itself as a smaller but more distinct face close to, but not touching, my head.

"This picture shows Sir Arthur as a much younger man, but comparison with the photograph facing pages 96 and 72, and also with the frontispiece, in his book, 'Wanderings of the Spiritualist,' show the identity of features beyond question.

"The pictures are faint, though clearly recognisable."

The full story of this remarkable seance was outlined in the "Daily Dispatch" on Monday, July 21st, and Sir Arthur's psychic "extras" reproduced. This is Sir Arthur's first attempt to provide evidence through psychic photography of his survival.

WE regret to announce that Mr. Stockwell, Vice-Chairman of the Central London Spiritualist Society, passed suddenly to the Higher Life on July 20th.

COLWYN BAY NATIONAL SPIRITUALIST CHURCH.—We were favoured with a visit on July 20th from Mrs. Kelly, of Oldham, it being her first visit to our church. In the afternoon she named a child, the daughter of Mr. and Mrs. Morgan, being their second child named in our church. The name bestowed was "Joan Isabella," and the name given from the spirit side was "Prudence." This service and the other following were of a very spiritual nature.—C.G.

HALIFAX I REMEMBERS.

PIONEERS HONOURED.

ST. PAUL'S National Spiritual Church, Alma Street, Halifax, had a great time on a recent Sunday, the most important event of the day being the unveiling of memorials by Mr. Ben Turner, M.P., to Mr. John Culpan and Mr. Hanson G. Hey. Both were prominent local citizens and public workers. Mr. Culpan, who died in 1880, at the age of 74, was born in Skircoat Green, and was one of the founders of the Spiritualist movement in Halifax. Mr. Hanson Hey played a large part in the formation of the S.N.U., and achieved a great work for Spiritualism, both locally and nationally.

Mr. John Wilby presided over the initial portion of the meeting, and Mr. Ben Carter took charge of the unveiling ceremony. Prior to the unveiling of the windows, Mr. Ben Turner, M.P., gave a short speech, which contained many reminiscences of the old days when the cause was unpopular with the masses. The two windows were then unveiled by Mr. Turner.

Coun. Mrs. Jessie Greenwood, J.P. (Hebden Bridge) said the work that Mr. Hanson Hey did for their cause could never be recorded. She was glad they were doing something to keep the memory of those two men before the coming generation, so that they would not forget.

Mr. Normington Ashworth, as a representative of the Halifax Temperance Society, also spoke.

The musical portion of the service was sustained by friends from the Sowerby Bridge Spiritualist Church. An introit and two anthems were rendered and the favourite hymns of Mr. Culpan and Mr. Hey were sung during the service.

Public bodies represented were: Halifax Temperance Society, Halifax Industrial Society, Manchester Unity Oddfellows, Halifax Tobacconists' Association, Halifax Independent Labour Party, the Socialist Sunday School, and the following Spiritualist Churches: Halifax (Queen's Road), West Vale, Elland, Huddersfield, Slaithwaite, Marsden, Burnley, Batley, Queensbury, Bradford, Hebden Bridge, Darwen, Dowlais (South Wales), Nottingham, and Sowerby Bridge.

SPIRITUALISM IN HOLLAND.

WRITING from The Hague, Holland, Mr. A. Vout Peters, the well-known English psychic, pays a long tribute to the work of our departed leader. In the course of his letter, Mr. Peters says: "I was privileged to attend Sir Arthur's first lecture at the rooms of the London Spiritualist Alliance. The rooms were in partial darkness, due to the air raids. Sir Oliver Lodge was in the chair. Little did we know that this meeting was to be the prelude to a world pilgrimage."

Mr. Peters adds: "The work in Holland is progressing, and even outside the actual Spiritualistic ranks our truths are making themselves felt. The newspapers are still slow to publish psychic matters. There is, however, a spreading interest on Spiritualism amongst the educated classes."

"JOHN O' LONDON'S WEEKLY," a journal long critical towards Spiritualism, in its issue for July 26th, makes a striking departure from tradition. "The time has passed when anyone of honest mind can dismiss Spiritualism lightly," it says. "Men like Conan Doyle compel us to be broadminded."

BRADFORD, BANK TOP.—A successful and well-attended open-air propaganda meeting was held on the evening of July 9th. Mr. Ben Carter, of Halifax, gave a rousing address on "Spiritualism and Social Reform," and ably dealt with the many questions which were asked. Mr. R. Swallow presided. At the close copies of THE TWO WORLDS were freely distributed.

REV. CHARLES L. TWEEDALE AND THE LAMBETH CONFERENCE.

THE Rev. Charles L. Tweedale, Vicar of Weston, near Otley, has placed a copy of the 31st edition of his pamphlet, "Present-Day Spirit Phenomena and the Churches," in the hands of the 308 Bishops, assembled from every quarter of the globe, who were in session at Lambeth Palace.

He has particularly drawn the attention of their Lordships to the three following theses:—

1.—Resurrection after death is practically immediate, as was Christ's, and does NOT take place at the Last Day, as the Church alleges.

2.—The mortal, or physical, body of Christ did NOT rise after death, as the Church alleges, nor does the physical body of any man rise. Only the spirit (or spiritual) body rises, and this can materialize.

3.—The manifestations ascribed to the "Holy Ghost" in the New Testament (as, for instance, the lights, the speaking in foreign languages, and the shaking of the room, at Pentecost) are the work of God's messenger spirits, some of whom are the spirits of the departed, and NOT the manifestations of a separate spirit personality or "third person" of the Godhead. Such "third person" has no existence in fact, but is a theological figment representing a working hypothesis devised to cover a range of facts and phenomena then only imperfectly understood. This fact comes out plainly in Acts viii., 29 and 26; Acts x., 3, 5, 19 and 20. The control of, and manifestation to, the Prophets, Apostles and members of the Early Church by these or holy spirit agents is clearly apparent all through the Old and New Testaments; such being referred to as "the Spirit of the Lord," "the hand of the Lord," in the Old Testament, and the "Holy Ghost" or "the Spirit" in the New Testament.

At the last Lambeth Conference in 1920 the late Archbishop Davidson requested Mr. Tweedale to send 280 copies of a former edition of this pamphlet to Lambeth Palace, and allowed the Secretaries to distribute them to the Bishops present.

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CHRISTIAN SPIRITUALIST FELLOWSHIP.

The quarterly conference was held at Lord Street Church, Portsmouth, on Sunday July 6th. Owing to the unavoidable absence of Mr. W. E. Lloyd (the President), Mr. Wilks (Vice-President) occupied the chair, supported by delegates of the affiliated churches.

After the minutes of the previous conference had been read and confirmed, the Hon. Secretary stated that since the last meeting another church had officially joined up.

It was decided to hold a united meeting and rally during the summer, and after considerable discussion it was arranged that the meeting and rally should be held on Thursday, August 7th, at Beaulieu.

The conference discussed the form of service for general use in the churches of the Fellowship, which had, in response to requests, been introduced at the preceding conference. After the various delegates had given the opinion of their churches, as to the advisability of having a uniform service, the following was passed unanimously:—

"That this conference adopts the form of service as presented, and submits the same to the churches, for their approval, but that in no way does the conference bind any church to adopt the same, it being left to the individual church committees to decide whether the form should be adopted in their church or not, and to report the decision of their church to the next conference."

The conference closed with a vote of thanks to the chair.

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MUCH of the quiet resignation which we have all observed in people who have lost those whom they loved—people who would, in our previous opinion, have been driven mad by such loss—is due to the fact that they have seen their dead.—SIR A. CONAN DOYLE.

THE S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure to report the following income for June, viz.: Mr. A. Scott, 10s.; W. P., 2s.; Mrs. Leadbetter (Southport), Flower Seance, 16s.; Retiring Collection, B.S.L.U. Conference, York, £1 7s. 8d.; Miss Sunderland, Sale of Book Marks, 10s. 6d.; J. W. Turner, £1; Sowerby Bridge Church, £1; Gratitude, 5s. 6d.; Mrs. M. Griffiths, Barrow, Home Circle, 10s.; Southern District Council Picnic Collection, £5 0s. 6d. Total, £11 2s. 2d.

Again the Committee are grateful for the help received, and would draw your attention to the letter written by "Many a Little Makes a Lot," eight persons, giving 2s. 6d. each would make £1, and help to swell the fund very considerably. With gratitude to all who contribute.

MARY L. STAIR, Hon. Secretary.

32b, North Street, Keighley, Yorks.

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RICHMOND SPIRITUALISTS' FETE.

A highly successful garden fete was organised by the members of the Richmond Spiritualist Church on Saturday, July 12th, when several prominent Spiritualists were present. The fete was held on the lawn of the Star and Garter Hotel, and was opened by the Rev. G. Vale Owen, who referred in sympathetic terms to the funeral of Sir Arthur Conan Doyle, which had taken place on the previous day. Mr. Leoni Smith, President of the local Church, presided. A most entertaining evening ensued, much of the success of which was due to the courtesy of Mr. and Mrs. Parry, who kindly allowed the use of the ground and provided the tea. The funds of the Church should benefit considerably from the effort.

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AN ACCRINGTON WEDDING.

THE Accrington (Pearl Street) Church and Lyceum was the scene of a happy event on Saturday afternoon, July 5th, when the marriage ceremony of Mr. Albert Houliker and Miss Emily Rhoda Swift was performed. The bride is the daughter of Mr. and Mrs. W. Swift, who are both members of the Accrington Lyceum. The church was beautifully decorated with sweet peas, the bride's favourite flower. The service was a choral one, and was well attended, late comers being unable to obtain admittance. Presentations from Church members and from Lyceumists were made to the bride in recognition of her work in the locality. This was the first wedding service ever performed in any Spiritualist Church in Accrington, and the Pearl Street Society is hoping to be soon established in much larger premises than those at present held.

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CAERAU NATIONAL CHURCH.

MR. J. NICHOLLS TURNER, of Porthcawl, sends us the following appreciation of the work of Caerau National Spiritualist Church, which he recently visited. He says:—

"That Caerau has been able to carry on through one of the most disastrous periods in the history of industrial South Wales is a tribute in itself. But the most astonishing evidence of love, of service, and of sacrifice that it has been my lot to discover was when the chief officers volunteered the information that the building (which has been independently valued at a figure well over £2,000) was in the main planned, built, and furnished by and through the work of a voluntary nature undertaken by the Church members. Well done, Caerau! South Wales Spiritualists are proud of you."

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WHY should we fear death, which we know for certain is the doorway to unutterable happiness? Why should we fear our dear ones' death, if we can be so near to them afterwards?—SIR A. CONAN DOYLE.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, JULY 27TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. ENTWISTLE.
MONDAY, at 3, MISS CADDICK. At 8,
MEMBERS' CLASS.

TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. EATON.
FRIDAY, at 8, WHIST DRIVE. 1/-.
SUNDAY, AUGUST 3RD, MR. ROACH.

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, JULY 27TH, at 11 and 6 30,
MR. C. E. TIMMS.
MONDAY, at 8, MRS. S. F. LANGFORD.
SUNDAY, AUG. 3RD, MR. E. S. MAYO.
SILVER COLLECTION at all Meetings.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SUNDAY, JULY 27TH, at 10-30, Lyceum.
At 3, OPEN CIRCLE.
At 6-30, MR. PITT.

MONDAY, at 8, MRS. ELLIS.
TUESDAY, at 7-30, WHIST DRIVE, 6d.
WEDNESDAY, 3 & 8, MRS. FELLOWS.
SUNDAY, AUG. 3RD, MISS A. BARTON.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, JULY 27TH, at 10-30, Lyceum
At 3, 6-30 and 8, MRS. RUTTER.
MONDAY, at 3 and 8, MISS CADDICK.
TUESDAY, at 8, WHIST DRIVE. 1/-.
WEDNESDAY, 3 & 8, MISS RENTON.
SUNDAY, AUG. 3RD, MR. ROBERTS.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, JULY 27TH, at 2-30, Lyceum.
At 6-45 and 8, MR. G. A. MAYHEW.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8, MR. WAINWRIGHT.
THURSDAY, at 8, MRS. SPENCER.
SATURDAY, CLOSED.
SUNDAY, AUG. 3RD, MRS. WOLFENDEN.

Miles Platting Progressive S. Church
COGLAN STREET, LODGE STREET.

SUNDAY, JULY 27TH, at 6-30 and 8,
MR. MUDD.
MONDAY, at 3 and 8, SERVICE.
WED. & SAT. at 8, PUBLIC CIRCLES.
THURSDAY, at 3 and 8, SERVICE.

Moss Side Progressive Lyceum Church
Above 64A, GT. WESTERN STREET.

SUNDAY, JULY 27TH, at 2-45, Lyceum.
At 6-30 & 8-15, MRS. BURTONWOOD
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, 3 & 8-15, MRS. MEAKIN.
SUNDAY, AUG. 3RD, MRS. SPENCER.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, JULY 27TH, at 10-30, Lyceum
At 3, MR. MINNERY.
At 6-30, MISS PARKES.
WEDNESDAY, at 8, MRS. COOKSON.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, JULY 27TH, at 6-30 and 8,
MISS E. NICHOLSON.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. CLEGG.
At 8-30, OPEN CIRCLE, MR. JENKINSON
THURSDAY, at 8, SERVICE.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, AUG. 3RD, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

SOCIETY ADVERTISEMENTS.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, JULY 27TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. WORTHINGTON

MONDAY, at 3 and 8, MRS. SHAW.
TUESDAY, at 8, CIRCLE, MR. MINNERY
WEDNESDAY, at 3 and 8, MRS. BUCHAN
THURSDAY, at 8, MEMBERS' CLASS,
Conducted by MRS. LEE.
SUNDAY, AUG. 3RD, MRS. SPENCER.

Every SATURDAY, at 7-30, SOCIAL.
1/-. Refreshments included.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM, 9-30.
PUBLIC CIRCLE, 11. SERVICE, 3, 6-30.

JULY 27.—MRS. CROWTHER, D.N.U.
AUG. 3.—MR. BENTLEY, D.N.U.
AUG. 10.—LYCEUM, MR. SHUTTLE-
WORTH.
AUG. 17.—MRS. WILD.

**St. Annes-on-Sea National Spiritualist
Church,**
CO-OPERATIVE HALL, ST. ALBAN'S RD.

Services: SUNDAYS at 3, 6-30 and 8.

JULY 27.—MRS. PEERS.
AUG. 3.—MR. ELY.
AUG. 10.—MISS BARTON.
AUG. 17.—MR. TINKER.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister, MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at-
tendance to give treatment to sufferers

Brighton Central Spiritualist Church,
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, JULY 27TH, at 11-15 and 7,
MR. T. W. ELLA,
Address and Clairvoyance.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

National Spiritualist Church, Brighton.
MIGHELL STREET HALL.

SUNDAY, JULY 27TH, at 10-15 and 7,
MISS BARBER,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

Dover Spiritualist Church,
CANNON HALL (entrance Market St.).

SATURDAY, JULY 26TH, at 7-30, and
SUNDAY, JULY 27TH, at 11, and 6-30,
MISS L. WHITE,
Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, JULY 27TH, at 3-30,
MR. AKEHURST.
At 6-30, MR. HERTZ.
At 8, OPEN CIRCLE.
WEDNESDAY, at 7-45, PUBLIC CIRCLE.

Kenton Spiritualist Church,
NORTHWICK PARK HALL.
Stations: Northwick Park (Met.) and
Kenton (Bakerloo).

SUNDAY, JULY 27TH, at 6-30,
MR. HORACE LEAF,
Address and Clairvoyance.
THURSDAY, at 8, MISS L. GEORGE
Address and Clairvoyance.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, JULY 26TH, at 7, and
SUNDAY, JULY 27TH, at 3 and 6-30,
MR. NICKELS.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, JULY 27TH, at 7,
MADAME BISHOP ANDERSON,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MISS L. THOMAS

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.
RYDE. I.O.W.

SUNDAY, JULY 27TH, at 3, LYCEUM
At 6-30, MRS. LOMAS,
Address and Clairvoyance.
THURSDAY, at 7, MRS. LOMAS,
Address and Clairvoyance.

Ryde Christian Spiritualist Church,
Isle of Wight.
NEWPORT STREET, OFF HIGH STREET

Services: SUNDAY at 6-30.
Enquiry Class: THURSDAY, at 7-30

SUNDAY, JULY 27TH, MRS. CARTER
Address and Clairvoyance.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, JULY 27TH, at 11 and 6-30,
MRS. WILLIAMS.
THURSDAY, at 8, SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, JULY 27TH, at 6-30,
MISS HELEN WRIGHT,
Address and Clairvoyance.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, JULY 27TH, at 11 and 6-30,
MRS. FILMORE.

THURSDAY, at 3, MEMBERS ONLY.
At 6-30, for Public, MRS. REDFERN.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, JULY 27TH, at 6-30,
MRS. N. MELLOY,
Address and Clairvoyance.
Circle follows Service.
MONDAY, at 3, Ladies' Own, MRS. LAW
WEDNESDAY, at 8, MISS THORNDIKE.

SOCIETY ADVERTISEMENTS.

Barnsbury Spiritual Church,
ROMAN RD. (opposite CALEDONIAN
RD. TUBE STATION), N.7.

SUNDAY, JULY 27TH, at 7,
MRS. ROBINSON,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, AUG. 3RD, MR. AND MRS.
COLEMAN.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD.
NORTHCOTA ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, JULY 27TH, at 11 and 6-30,
MRS. EDITH CLEMENTS,
Address and Clairvoyance.
At 3, LYCEUM.
MONDAY, at 3, MEMBERS' MEETING,
MISS MANSFIELD.
THURSDAY, at 8, MISS L. THOMAS,
Clairvoyance.

Battersea Christian Spiritualist Church
UNITY HALL, FALCON GROVE.
Near CLAPHAM JUNCTION, S.W.

SUNDAY, JULY 27TH, at 11, CIRCLE.
At 7-30, MRS. ARNOLD.
MONDAY, at 2-30, LADIES' MEETING,
MRS. FLORENCE LANE.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, AUG. 3RD, MRS. DAYMOND.

Brixton Spiritual Brotherhood Church,
STOCKWELL PARK RD., Brixton, SW9.

SUNDAY, JULY 27TH, at 11-15, Service.
At 3, LYCEUM.
At 7, MRS. S. D. KENT.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
WEDNESDAY, at 8-15, PUBLIC CIRCLE.
SUNDAY, AUG. 3RD, MRS. B. STOCK.

**Bounds Green Christian Spiritualist
Church**

CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, JULY 27TH, at 7,
MISS EVA CLARK.
SUNDAY, AUG. 3RD, MRS. HART.

**Bowes Park and Palmer's Green
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, JULY 27TH, at 11, MISS M.
MORETON. At 7, MR. G. BOTHAM.
WEDNESDAY, at 8, Mrs. E. NEVILLE,
at Shaftesbury Hall, adjoining Bowes
Park Station.
LYCEUM every SUNDAY at 3.

Central London Spiritualist Society,
112, GREAT RUSSELL ST. W.C.1.
(Note New Address.)

FRIDAY, JULY 25TH, at 8,
MISS J. B. PROUD.
SUNDAY, JULY 27TH, at 7,
MRS. R. THORNTON.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, JULY 27TH, at 11,
MRS. J. HAMMERTON.
At 6-45, MRS. WIRDNAM.
WEDNESDAY, 8-45, MRS. HAMMERTON.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, JULY 27TH, at 6-30,
MRS. FLORENCE LANE,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE. At 8, MRS.
BAXTER, Address and Clairvoyance.

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
Opposite CLAPHAM NORTH STATION,
BEDFORD ROAD, CLAPHAM, S.W.4.

SUNDAY, JULY 27TH, at 11, CIRCLE.
At 3, LYCEUM.
At 6-45 for 7, Mr. F. WHITMARSH,
Address and Clairvoyance.
MONDAY, at 3, LADIES' MEETING, Psy-
chometry. At 8, HEALING CIRCLE.
Colour Healing.
THURSDAY, at 8, OPEN DISCUSSION
GROUP. Subject, "Symbolology."
FRIDAY, at 8, MISS R. GOLDSMITH,
Psychometry.
SUNDAY, AUG. 3RD, MISS M. MILLS.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AVENUE, CROUCH
END.

SUNDAY, JULY 27TH, at 7,
MR. H. N. BOLTON.
THURSDAY, at 8, MEMBER WORKERS.

Croydon National Spiritualist Church.
BROAD GREEN HALL, HANDCROFT RD.
near junct. London Rd., West Croydon.

SUNDAY, JULY 27TH, at 6-30,
MR. JAS. P. SKELTON.
TUESDAY, at 3, LADIES' MEETING.
WEDNESDAY, at 7-45, MRS. JARMAN,
Clairvoyance.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, JULY 27TH, at 11-15,
MR. W. FOSTER.
At 3, LYCEUM.
At 7, MR. LEONARD and Mrs.
TREADGOLD.
WEDNESDAY, at 8, MRS. ARNOLD.
SUNDAY, AUG. 3RD, MR. KEITH.

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SUNDAY, JULY 27TH, MR. POLLARD.
THURSDAY, PHENOMENA.
SUNDAY, AUG. 3RD, MRS. L. KING.

Finchley Spiritual Mission,
FERN BANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.
(Trams & Buses to "Queen's Head.")

SUNDAY, JUNE 27TH, at 7,
MADAME ZOE,
HEALING SERVICE.
THURSDAY, at 8, MRS. LAURA LEWIS,
FLOWER PSYCHOMETRY.

Forest Gate Christian Spiritualist Church
228, ROMFORD ROAD, E.7.

SUNDAY, JULY 27TH, at 6-30,
REV. GEORGE WARD.
At 8, PUBLIC CIRCLE.
SUNDAY, AUG. 3RD, MRS. DAISY HOWES
SUNDAY, AUG. 10TH, MR. L. BANCROFT
Every WEDNESDAY at 3, LADIES'
MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL ROAD, FOREST HILL, S.E.23

SUNDAY, JULY 27TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MRS. BLANCHE PETZ.
TUESDAY, at 3, MISS L. GEORGE. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Fulham Spiritualist Society,
12, LETTICE STREET, PARSON'S GREEN

SUNDAY, JULY 27TH, at 7,
DR. VANSTONE.
CIRCLE, 11-30. LYCEUM, 3.
THURSDAY, at 8, MISS M. MORETON.
SUNDAY, AUG. 3RD, REV. G. NASH.

SOCIETY ADVERTISEMENTS.

Hackney Independent Lyceum Church
PEMBURY HALL, 41, PEMBURY ROAD
(First Gateway on left in Downs Park
Road).

SUNDAY, JULY 27TH, at 3, LYCEUM.
At 7, Mrs. M. CROWDER.
MONDAY, at 8, Mrs. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, FREE HEALING.
THURSDAY, at 8, OPEN CIRCLE. Silver
Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, AUG. 3RD, MRS. STOCKWELL.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.16.

SUNDAY, JULY 27TH, at 3, LYCEUM.
At 6-30, Miss R. GOLDSMITH,
Address and Clairvoyance.
OPEN CIRCLE after Service.
WEDNESDAY, at 8, OPEN-AIR MEETING
at Junction of Pembury and Downs
Park Road.
THURSDAY, at 8, DISCUSSION.
SUNDAY, AUG. 3RD, MISS R. WARD.

Hanwell Spiritualist Church,
120, UXBRIDGE ROAD.

SUNDAY, JULY 27TH, at 7,
MISS A. WHITE.
WEDNESDAY, at 3, MRS. STOCKWELL.
THURSDAY, at 8, MRS. CROXFORD.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, JULY 27TH, at 11, SERVICE.
At 7, Mrs. ETHEL CLARKE.
TUESDAY, at 8, FREE HEALING CIRCLE,
MR. CUMINGS in attendance.
WEDNESDAY, at 8, MRS. CHESTERMAN

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, JULY 27TH, at 6-30,
MR. AND MRS. PULHAM.
WEDNESDAY, at 8, MRS. M. LINES,
Clairvoyance.
SUNDAY, AUG. 3RD, MR. E. SPENCER.

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Spiritualist Fellowship.**
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HENDON
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SUNDAY, JULY 27TH, at 6-45,
MR. STEABEN,
Address and Clairvoyance.
SUNDAY, AUG. 3RD, MR. R. BRAILEY.

Hounslow Spiritual Mission,
Corner of DOUGLAS ROAD, HANWORTH
RD. (opposite Congregational Church).

SUNDAY, JULY 27TH, at 6-45,
MRS. MAUNDER,
Speaker and Demonstrator.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 3, LADIES' GUILD
At 8, MRS. CROXFORD.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, JULY 27TH, at 7,
MRS. G. ELLIOTT,
THURSDAY, at 3, Ladies' Meeting,
MADAME ETHEL PUSTERLA.
FRIDAY, at 8, MRS. R. CROWDER.
SUNDAY, AUG. 3RD, DR. VANSTONE.

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CLAPHAM, N.

SUNDAY, JULY 27TH, at 6-45,
MRS. EDWARDS,
Address and Clairvoyance.
THURSDAY, at 7-45, OPEN CIRCLE.
SUNDAY, AUG. 3RD, MR. RICHARDS.
HEALING every TUESDAY at 8.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, JULY 27TH, at 6-30,
MRS. H. J. KING,
Address and Clairvoyance.
MONDAY, at 8, in Small Hall,
MISS LILY THOMAS, Psychometry.
THURSDAY, at 8, in Small Hall,
OPEN CIRCLE, MRS. M. LINES.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, JULY 27TH, at 11,
MR. WALTERS,
Address and Clairvoyance.
At 3, LYCEUM.
At 6-30, Special Visit of Mrs. WESLEY
ADAMS, Address and Clairvoyance.
WEDNESDAY, at 7-30, Mrs. B. STOCK,
Address and Clairvoyance.
SUNDAY, AUG. 3RD, MR. ANTEN.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE LEWISHAM.
(opposite Prince of Wales Playhouse).

SUNDAY, JULY 27TH, at 11-15, CIRCLE.
At 6-30, MR. EDMUND SPENCER,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MR.
SPENCER, Address and Clairvoyance.
WEDNESDAY, at 8, MR. ISTD.
FRIDAY, at 8, MEMBERS' DEVELOPING
CIRCLE.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E 12.

SUNDAY, JULY 27TH, at 7,
MR. S. JUSTICE, Address.
MRS. SELF, Clairvoyance.
MONDAY, at 3, MISS FARROW.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MISS J. PROUD.
SUNDAY, AUG. 3RD, MR. G. T. GWINN.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, JULY 27TH, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. H. LINES.
THURSDAY, at 3, MISS R. WARD.
At 8, MRS. A. TUFFNELL.
SUNDAY, AUG. 3RD, MRS. WILLIAMS.

**New Southgate National Spiritualist
Church,**
ADULT SCHOOL HALL, PALMER'S ROAD

SUNDAY, JULY 27TH, at 7,
MR. AND MRS. COLEMAN.
SUNDAY, AUG. 3RD, MR. V. KENNEDY.

Shepherds Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, JULY 27, at 11, OPEN CIRCLE.
At 6-30, MR. AND MRS. FORD,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Southall Spiritualist Society,
Co-OPERATIVE HALL, KING STREET.

SUNDAY, JULY 27TH, at 7,
MRS. A. FLETCHER,
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TUESDAY, at 3, LADIES' GUILD, held at
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SUNDAY, AUG. 3RD, MR. W. CLARK.

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SUNDAY, JULY 27TH, at 11-30, OPEN
CIRCLE. At 7, Mrs. E. EDEY,
Address and Clairvoyance.

THURSDAY, at 8-15, Mrs. B. PETE,
Clairvoyant Artist.
SUNDAY, AUG. 3RD, MRS. CALWAY.

TUESDAYS, at 8, HEALING CIRCLE.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane going from Maryland
Point Station).

SUNDAY, JULY 27TH, at 11,
MR. HENRY.
At 3, LYCEUM.
At 6-30, MRS. G. BYCROFT.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, Evening of Clairvoyance,
MRS. MAY.

SUNDAY, AUG. 3RD, MR. A. NUNN.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, JULY 27TH, at 11, SERVICE
AND CIRCLE. At 6-30, MR. TRINDER.
WEDNESDAY, at 3, LADIES' MEETING.
At 8, MISS GEORGE.
SUNDAY, AUG. 3RD, MRS. E. EDEY.

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THURSDAY, at 3, LADIES' MEETING,
MRS. BYCROFT, Clairvoyance, also at 8.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, JULY 27TH, at 3, Address and
Psychometry.
At 6-30, MISS V. THORNDICK,
Address and Clairvoyance.
WEDNESDAY, at 3 and 7-30, MRS. NUT-
LAND, Psychometry, Address, and
Clairvoyance.

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SUNDAY, JULY 27TH, at 11,
MRS. JULIE SCHOLEY.
At 6-30, REV. G. VALE OWEN.
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Tottenham Spiritualist Church,
WARMINGTON HOUSE, 744, HIGH ROAD.

SUNDAY, JULY 27TH, at 3, LYCEUM.
At 7, MRS. HART.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, JULY 27TH, at 6-30,
MRS. BROOKMAN,
Address and Clairvoyance.

WEDNESDAY, at 7-45, MR. WHITE, Ad-
dress; MRS. TREADGOLD, Clairvoy-
ance.

Wood Green Christian Spiritualist Church,

BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, JULY 27TH, at 11.15, Service.
At 7, MRS. V. REDFERN.
WEDNESDAY, at 8, MISS M. MORETON.
LYCEUM every SUNDAY at 3.

BIRTHS, MARRIAGES AND TRANSITIONS.

OLORENSHAW.—Agnes Olorenshaw, the beloved wife of Charles A. Olorenshaw, Mayfield House, 27, Woodside Avenue, Coventry, passed to the Higher Life, 9th July, 1930. I am grateful for the companionship of such a good lady for 48 years.

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